WESTERN LUMINARY.

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RELIGIOUS.

For the Western Luminary.

Madison, Ind., Dec. 7. 1832.

Mr. Skillman,—The accompanying abstract of the proceedings of Indiana Synod, is forwarded to you, with the desire that you will publish it entire in your paper. It has been prepared, by the order of the Synod, for this purpose; and by complying with this request you will greatly oblige your subscribers in this State, and furnish matter which, we trust, will not be altogether uninteresting to others. I remain yours, &c.

James H. Johnston.

ABSTRACT

Of the Proceedings of the Synod of Indiana.

The Synod of Indiana convened, agreeably to adjournment, at Crawfordsville, Indiana, on the 18th day of October, 1832, and was opened with a sermon, by Rev. Andrew Wylie, moderator of the last meeting of Synod, from John xiv. 1.

The Synod having been constituted with prayer, it was found that there were present twenty-eight Ministers, and fourteen Elders. Three Ministers and three Elders appeared at a subsequent period, and took their seats.

Rev. James H. Johnston, was elected Moderator, and Rev. David Monfort, and John S. Thompson, Clerks.

After the reading of the minutes of the last meeting, and the standing rules, the appointment of the usual Committees, and the arrangement of business for subsequent days of the meeting, the Synod took up the report on Domestic Missions, which had been postponed at the last meeting, and on motion, it was

Resolved, That this subject be indefinitely postponed.

The Synodical prayer meeting was then attended to, after which the Synod adjourned till to-morow morning, 9 o'clock.

Concluded with prayer.

October 19. The Synod convened, agreeably to adjournment, and the meeting was opened with prayer.

An overture, respecting lay representation, was taken up, and after some discussion, was committed to a select Committee, to report thereon, before the rising of the Synod.

The following standing rule was adopted, viz.

Resolved, That a sermon be delivered, at each stated meeting of this Synod, on the subject of parental instruction and discipline.

Resolved, That it be a standing rule of this Synod, that a sermon be delivered on the subject of Missions, at each stated meeting.

Resolved further, That after the delivering of said sermon, at the next stated meeting, a collection be taken up, for the American Board of Commissioners for Foreign Missions.

The following report on the subject of Roman Catholic teachers, was presented by a committee previously appointed, and the same was adopted, viz.

The Committee appointed on the subject of the proselyting efforts now making by the Roman Catholic church, within the bounds of some of the Presbyteries belonging to the Synod, report, that they have taken the subject committed to them into serious consideration, and would earnestly recommend the adoption of the following resolutions, viz.

Resolved, That those ministers and sessions, in whose vicinity such efforts are made, should take special care, by visiting and instructing those families and individuals, whose situation exposes them to the insiduous efforts of the 'Man of sin,' by encouraging the circulation of tracts, having a bearing on the subject, by careful and earnest inculcation of Reformation principles from the pulpit, and by catechetical and family instruction, and by a prudent, vigilant and zealous cooperation with the friends of civil and religious liberty, in all proper measures, to preserve the cause of education in schools and academies from the influence of Romanism.

Resolved further, That it be recommended to the ministers in our communion, to take special pains to inform themselves on the general subject of the corruptions, and present policy of the church of Rome; and, when called in the providence of God, to minister where the public mind may be in danger, that they have reference, in the exercise of Christian prudence, to such danger.

Other items of business, of minor importance, were attended to, after which the Synod listened to a stated sermon on the subject of Temperance and then adjourned, till to-morrow morning, 9 o'clock.

Concluded with prayer.

October 20. The Synod met, pursuant to adjournment, and the meeting was opened with prayer.

The standing rule of the Synod, respecting the time of holding its stated meetings, was so altered, as to require said meetings hereafter to be held on the *second*, instead of the *third* Thursdays of October.

The next stated meeting of the Synod, was appointed to be held at Indianapolis, on the *second Tuesday* of October, 1833, at 11 o'clock, A. M.

A sermon on Foreign Missions was preached, and a collection taken up for that object, amounting to $27,75.

A complaint, which had been duly reported to the Synod by the Judicial Committee, of Rev. W. Woods and Rev. J. R. Wheelock, against a standing rule of the Presbytery of Indianapolis, requiring an examination on Theology, of any minister, proposing to connect himself with said Presbytery, provided any two members should request it, was taken up; the rule complained of was read, likewise the reasons assigned for the complaint; all the records in the case were read; the complainants were then heard on the reasons assigned in their complaint; the Presbytery was also heard in reply; all parties were heard to full satisfaction, and the members being called on in order of the roll, at some length; the Synod adjourned, to meet Monday morning, at 9 o'clock.

Concluded with prayer.

October 22. The Synod having convened, and being fully constituted, after disposing of some items of business of minor importance, resumed the consideration of the complaint against the Indianapolis Presbytery. The remaining members of the Synod were called on to give their views in the case, when the following resolution prevailed, viz.

Resolved, That, without censuring the Presbytery of Indianapolis, the complaint be sustained, so far as regards the expediency of the standing rule complained of.

From the foregoing resolution, Messrs. Williamson, Martin, and Hummer, entered their dissent.

The following report was presented, by a committee previously appointed, to take into consideration a request from the minority of the Indianapolis Presbytery, who had petitioned for the division of said Presbytery, and had asked information as to the *constitutional* mode of proceeding, in order to secure the object, viz.

That said members of the minority of the Presbytery of Indianapolis, be directed to bring the request for a division, directly before the Presbytery, and, if the Presbytery refuse to concur with them in petitioning the Synod for a division, then they may bring up their petition to the Synod, by way of complaint, when the Synod will consider it regularly before them. This report was adopted.

The committee appointed to prepare a narrative on the state of religion, presented the following, which was adopted, viz.

The general interests of religion have been prosperous as usual. Agents for most of the benevolent societies have labored successfully, part or all of the year. Eight or ten thousand families have been supplied with tracts monthly, and much good has resulted from it. The effort is still progressing. Many counties have been explored and supplied with the Holy Scriptures, though the work of general supply is not yet fully accomplished. Sunday Schools have been established, and sustained in many neighborhoods, but many others remain to be visited. The cause of Temperance is in general progressing, but with a slow pace in many places. It is painful, however, to know that some professed Christians remain opposed, and a great multitude quite indifferent to these efforts.

And while we slumber, the enemy is busily employed. It seems particularly worthy of notice, that the Roman Catholic church is making vigorous exertions to establish herself, in a number of places within the bounds of this Synod.

When we look at these efforts to eclipse the light and bewilder the soul, we have to mourn that but few revivals of religion, have been enjoyed to counteract them. In three Presbyteries out of five, no revivals have been reported. In Vincennes Presbytery, special interest has appeared in several churches, and unusual additions have been made to their numbers. The Madison Presbytery report, that their hearts have been cheered, and their hands strengthened, by manifest indications of the goodness of God, in many of their churches. Six or seven have been visited with more or less extensive revivals; Sabbath School teachers and scholars, have shared largely in the blessing. In one school every teacher, and every scholar of any considerable size, have manifested solicitude for their souls, and most of them are already encircled in the fold of Christ. In another school, a pious devoted female teacher, has had the happiness of receiving all her class, nine blooming youth, in the hope of the Gospel.

It is special reason for gratitude and joy, that the Literary Institution of South Hanover has been visited; several of the students are indulging hope, and twenty-five or thirty, manifest more or less solicitude for their souls.

In general, the standard of pious feeling and action seems to be rising. Ministers and churches begin to feel that God has proved himself a covenant-keeping God, ever ready to hear and answer prayer.

The committee cannot forbear to notice, the lamentable want of watchmen upon the walls of Zion. From the whole Synod the cry is heard, 'come over and help us.' We have scarcely on an average, two ministers to five churches, and not two churches where there should be five. To resist the united opposition of ignorance, bigotry, prejudice, error, and wickedness in high and low places, we greatly need that every minister should be multiplified tenfold in number, zeal, and efficiency.

The Directors of the Indiana Theological Seminary, presented the second annual report, which was approved, and is as follows, viz.

The Board of Directors of the Seminary report, that Mr. John W. Cunningham came to Hanover, in October last, and that the Theological Seminary commenced operations, the first week in November, with two students, viz. Robert C. Caldwell and Robert Bishop, graduates of the Miami University.

At the commencement of the summer session, M. A. H. Niles, from the Theological Seminary at Princeton, entered the Seminary. Toward the close of the same session, two of the students left on account of ill health.

The students were examined in the presence of the Board at the close of the winter session, and the examination was satisfactory. At the close of the summer session, there was no examination, as two of the students had left, as above stated, and as a quorum of the Board was not convened.

The Trustees of Hanover Academy reported, and their report was approved, and is as follows, viz.

The Trustees of Hanover Academy reported, that, during the winter session, there were thirty-eight students connected with the Academy; during the summer session there were nearly eighty, a majority of whom, are professors of religion, and many of them have the ministry in view. Toward the close of the summer session, the Lord was pleased to visit the church and the Academy, with the gracious outpouring of his Spirit. Several of the students have lately united with the church, and a number more are under serious impressions.

The great increase of students, has induced the Board to enlarge their plans. They have accordingly commenced building a house, one hundred feet by forty, three stories high, which is now in a state of progress. They have also appointed Rev. James Blythe, President and Professor of Moral Science, Chemistry, and Natural Philosophy; Rev. John Finley Crow, Vice President, and Professor of Logic, Rhetoric, Belles Lettres, &c.; M. A. H. Niles, Professor of the Greek, Latin, and French Languages; and John H. Harney, Professor of Mathematics and Astronomy. All these professors are expected to engage in their several departments, at the commencement of the next session.

To accomplish their plans, there will be required a considerable amount of funds, for which the Board are entirely dependent on the liberality of the Christian public. They have one Agent now at the East, and expect another to enter on his agency shortly, for the purpose of collecting funds to enable them to prosecute their plans.

The Students were examined at the close of each session, in the presence of a Committee of the Board, and their examination was satisfactory to the Committee, both as it respected the application of the students, and the qualifications of the Professors.

In compliance with the request of the Synod, the Board have appointed an Agent to visit the churches with a view of securing a support for the Theological Professor. The Agent has prosecuted his Agency in part, and designs a further prosecution of it.

The Committee, which had been previously appointed on the subject of *lay representation*, presented the following report, which was adopted, viz.

The Committee on the constitutionality of the rule, which allows churches having stated supplies, to be represented in Presbytery and Synod as if vacant, report, that they have had the same under consideration, and are of opinion, that the rule, if not opposed to the strict letter of the constitution, is opposed to the spirit of Presbyterian church government.

There appears an evident propriety in the constitutional rule, that when a pastor has more than one church under his pastoral care, those united churches should be represented in Presbytery and Synod by but one elder. Now, although there is no constitutional rule respecting stated supplies, yet it has grown into use, and has been tolerated and acted upon by all the higher judicatories of the church, and a distinction has been made between churches stately supplied and vacant churches. In the opinion of the Committee, this connexion of stated supply, should always be formed by the approbation of the Presbytery, and such a connexion seems to be contemplated by chap. xvii. of the Form of Government, which makes provisions for declaring a church vacant, until supplied in an orderly manner by another *minister*; but it does not say another *pastor*; whence, we conclude, that a church may be regularly supplied by a minister, who is not an installed pastor, and when thus supplied, cannot, in any sense, be considered vacant. It appears perfectly consistent with Presbyterian church government, that where more than one church are under the care of one man, as stated supply, the same rule should apply, that does apply to those churches which are under the care of an installed pastor.

There may be cases in which congregations neglect to make proper application to the Presbytery, and the Presbytery neglect to require them to do their duty. In such cases there is an indirect approbation of the Presbytery; for they do not forbid the minister to labor in those churches;—and it appears evidently unreasonable, that those churches, which are thus neglecting their duty, in not making the proper application to the Presbytery, should be permitted to have a larger representation in Presbyteries and Synods.

It is sometimes the case, that the same minister is an installed pastor in one church for a part of his ministerial labors, and a stated supply in another church. Your committee are of opinion, that one elder should be admitted into Presbytery and Synod from churches thus united

The Committee further conceive, that the rule under consideration, if adopted, would hold out a strong inducement to united congregations, to have pastoral relations dissolved. We would therefore recommend the adoption of the following resolution, viz.

Resolved, That, in the opinion of this Synod, the rule referred to, is directly opposed to Presbyterian church government.

The Committee appointed at a former meeting of the Synod, on the subject of slavery, presented their report, and recommended the following resolution, which was adopted, viz.

Resolved, That it be, and it hereby is recommended to the churches under the care of this Synod, to spend the fourth day of July next, as a day of fasting humiliation and earnest prayer to God, that he would direct to, and prosper such means as may speedily confer liberty on slaves, and, at the same, secure the credit of religion, and the peace and happiness of our church and nation. And that the same day be annually observed, until God shall hear and answer.

The Synod then adjourned, to meet at Indianapolis, on the 2d Thursday of October, 1833.

Concluded with singing, prayer, and the apostolical benediction.

By order of the Synod.

James H. Johnston, *Stated Clerk.*

From the Journal and Telegraph.

Conformity to the World.

There are few professed christians, who are not ready enough to admit the obligation of the inspired precept, 'Be not conformed to this world;' but there are very many who set this principle at naught, in the whole course of their conduct.—There are various kinds of worldly conformity, which may be considered as fairly included in the spirit of the apostolic precept; but there is nothing perhaps in which this precept is more frequently or more flagrantly violated, than in mingling in the amusements and vanities of the gay world. There are many professors who discover the same relish for worldly pleasure, the same disposition to plunge into all the levities of the world, which those evince who make no pretensions to having been born from above. One effect of this is, that whenever they are thrown among the faithful disciples of Christ, and are called upon to bear their part in conversation on the great interests of his kingdom, they are manifestly uneasy and embarrassed, and have little or nothing to say. They breathe habitually in a different element, they speak habitually a different language, from those whose hearts are deeply imbued with the holy and elevating influences of the gospel.

It is scarcely necessary to say that that kind of conformity to the world, to which we now refer, is more frequently found in the higher circles of society, and especially among your professors.—Nothing is usually farther from their thoughts, when they make a profession of religion, than that they shall ever violate their convictions of duty, by going into the gay world; but as the ardor of their zeal gradually cools, temptation addresses itself to them with greater power, and while they are yet scarcely aware of having begun to backslide, they find themselves wretchedly leagued with their former companions and former pleasures. And while temptation exerts its full power, they yield the more readily from the influence of example; especially from the example of those who like themselves, have solemnly covenanted to be on the Lord's side. Many a young professor, with an eye fixed on the halting of those who, like himself, have professedly entered on the christian life, has gone from one degree of carelessness to another, until there remained no visible trace of distinction between him and those who professedly live for the present world.

It may be asked, what harm results from a professing christian's mingling in the amusements and gaieties of life, especially if he do not go to excess in them. We answer, much, every way. There is harm to himself; for if he be a true christian, he thereby greatly obscures his evidences, mars his enjoyment, enterrupts his communion with God, and brings a dark cloud over his soul, which will inevitably, sooner or later, settle upon him in the anguish of deep despondency and pungent remorse. If he be not a christian, he is still sinning against a religious profession, and increasing the probability, that he will go to the grave, leaning upon the hypocrite's hope. There is harm to his fellow-professors; for they will inevitably either have their hearts wrung by witnessing such neglect of covenant obligations, and such reproach brought on the cause of their blessed Master, or else they will imitate the baleful example, and adopt the loose maxims and practices which are exhibited before them. There is harm to the world, especially to those who are thrown much into the society of the backsliding christian; for they cautiously observe all his careless words and light deportment, and set them down, if not as involving a direct charge against religion, yet as furnishing an opiate to quiet their own consciences, for not forsaking their evil courses. There is no reasonable doubt that the want of circumspection on the part of professors, keeps a greater number from embracing religion, than almost any other cause.

If we do not greatly mistake, there are many professors who allow themselves to mingle in circles of gaiety, merely from not having counted the cost. We entreat such, and all others who have confessed Christ before the world, to pause and survey the certain consequences of the course they are pursuing. We do not wish them to turn away from any consistent and rational enjoyment, or to become unsocial and austere in their intercourse with the world, but we do wish them to bear in mind, that they have promised in the presence of God not to be conformed to the world, and to let their light shine before men. We do wish them habitually to remember, that wherever they are, the eyes of multitudes are upon them; and that their example is exerting a mighty influence, either for or against the cause of that Saviour who died that they might live.

From the New York Observer.

Political Worldliness.--The Hope of Recovery.

There is a sign, (if we may so style it) in our political firmament, at once intimating the promise of recovery, answering the suggestions of national vanity, and opening to our *Christian studiousness*, the lesson of all ages. The earliest example on record after the flood, of a vicious ominous worldliness was *social;* we may say it was *political*; and so portentous was it of social and political evil, that JEHOVAH interposed to arrest its progress, and to hinder its free and untrammelled operation in all ages and among all nations. From that time the nations have been hemmed in, by ramparts which have checked their pride and vain-glory: which have prevented, as the case has been, social violence and ruin.—The setting up of our own nation, *without this rampart*, may be assumed as a sign of our political salvation.

The sign is worthy of our grateful welcome; while trusting in the Lord we seek to be reclaimed from the earliest and most fatal error of the social state. In our own case at length, after thousands of years of political discipline to the world, a great nation was founded and raised by Christian hands, not in the ancient forms of state religion, but on the principles and in the spirit of the gospel, *without distinction of language*. Was it because just principles were now to move the wheels of the political machinery, and God was to be acknowledged by rulers and the people—by "young men and maidens, old men and children," that the barrier of confounded tongues might be removed—and the nation destined to cover, half the *new world*, be let forth to grow to giant strength in the language of the most powerful nation of the Old? If we hesitate in giving an affirmative answer to this question, we cannot hesitate in the conclusion, that our only security of national blessing will be in a victory over the social and political worldliness which first interposed between the nations the barrier of *divided tongues*.

The circumstance to which we have now alluded, puts us at least in the attitude of *recipients*. We are not the *authors* of our political blessings. If we regard mere human agency, *we* have not builded our own political temple. *We* laid not the foundation; *we* reared not the walls; *we* neither formed nor laid the top stone; *we* have not preserved the cement, nor held the parts compactly. The English constitution, that slow growth of ages, is the mother of our own—English jurisprudence, of our own; and English literature, philosophical, moral, religious, a copious stream, mingled indeed with impure waters, yet ever refreshing our own land. How different might our political condition have been, if we had been doomed to another and separate tongue, which did not embody the civil and religious wisdom of the English nation. An *American language* would have sealed the fountains of blessing. The healing streams from our beloved mother *may* make us a happy nation. Certainly we should be a humble one, and never boast as the *authors* of our blessings.

But here we ought to remark the peculiar Providence which constituted us a people who could be *pervaded* with the streams flowing from the full fountains of English literature. Our forefathers were *readers:* readers of the quartos and folios of the 17th century. They were not sent to settle this country at a period, when literature was at a low ebb, but when there was a voluminous as well as learned authorship, for a thinking and studious people:—and they were themselves from the thinking and studious part of the community.—These were the men who made our arrangements for general education; who bequeathed the habit of reading to their children. Was ever nation so endowed—so capable of receiving the endowment? The written wisdom of all times was given to a reading people—and lest they should spoil the blessing by vain-glory—the fountain-head remained in their mother land, ever flowing forth—and mingling with its tributary streams among our growing population. In every town and village and hamlet, the historic lesson of all times—the clear and definite principles of political welfare, demanded vent and diffusion. In the homes of a Christian people—at the firesides, of our humblest cottages, we could sit and explore the lessons of national wisdom, and pouring the light of revelation upon the whole history of man we could teach those lessons to our sons. If we endure as a *Republic*, it will be because the people *as a mass*, from generation to generation, are *readers of the English tongue*.

This *community of language*, blessing a reading people with the wisdom of all ages, from the full fountain of our mother tongue, rises into a *higher and more glorious* sign, while in holy fellowship we unite with our mother country in sending the word of life among all nations. It is *community of language*, as well as blood, that has been our bond of union in this holy work; in which, if we are destined to bless the world, we shall ourselves, as nations, united, and distinct, be blessed. Here we may adopt, with regard to many and distant portions of the globe, the sentiments expressed by Sir Alexander Johnson, with reference to the Island of Ceylon. In communicating (under date of Sept. 22, 1832,) to the representative of our Government in London the vote of thanks of "the subscribers of the Oriental Translation Fund" to "the Board of Commissioners for Foreign Missions," for their encouragement and aid to the labors of the American Missionaries in Ceylon, Sir Alexander says: "It must be a matter of congratulation to the friends of religion and civilization in every part of the world, to see the citizens of the United States and the subjects of Great Britain, in the Island of Ceylon, mutually recollecting, under the immediate protection of the British Government, their common origin and their common sympathies; but mutuallly forgetting, under the peaceful influence of the Christian religion, their former jealousies and their national animosities, and *co-operating, with equal zeal and prudence, in spreading the* English, *their common language, into every part of India, in instructing the understanding and improving the morals and social feelings of the natives of every caste and religious persuasion.*" We feel that there are dangers for both countries—for America as well as Great Britain; yet may we hail the noble work in which they have such intimate and endearing fellowship, by means of their *common language*, as the sign that both will escape. England will live!—destroyed neither by aristocracy nor radicalism. Humbled by her forewarnings, her fears, she will trust safely in Him, whom she annouuces through the world as the desire of all nations. America will live! From the pride of her *noviciate*, she will honor her mother, and bless her God, who, when he set her among nations, *divided not her language.* The English tongue will save the American people. So may we hope the Gospel will advance the Gospel—good government will preserve good government—the Constitution will adorn and crown the Commonwealth.

Should it prove so, it will be, doubtless, by a victory over our *ecclesiastical* as well as political worldliness. The American church will *know how to abound.* If she sees herself passing the way of holiness, attended with increasing crowds, she will ascribe her progress to the plainness of her path, and the power and grace of her Almighty guide. If she sees the nations following her footsteps, her heart will fear and be enlarged at the might which makes her weakness prevail—at the mercy which hides and conceals her sins, and makes her, amidst unworthiness, a blessing to all nations.

Here a hope, not unmixed with the fear we noticed in our last, cheers us as we greet the prospect of a better day. Can we doubt that the sun of righteousness will arise ere long upon all nations; that the Redeemer will shortly unite all people in one political empire, so perfect, so harmonious, so balanced by an all pervading love, that "nation shall no more lift up sword against nation, nor learn war any more?" True, we may fear, personally, politically, amidst the signs of such an empire, amidst the dawn of so bright and glorious a day. But we may hope also. We know as that glory arises, it may prove the fire, which shall burn as an oven; yet, it may prove a guiding light, shining on the path of our personal and political glory. What though the King or King-

and LORD OF LORDS be coming to subdue all nations, and to set up a universal empire! What though the trumpet sound for the final battle and the rod of iron be made bare to smite the rulers of the people who will not kiss his peaceful sceptre! What though the prophetic warning, be sounded through the earth, *The nation and the kingdom that will not serve thee shall perish:* We may escape. BLESSED, because we put our trust in HIM. We may be *glorious*, in the bright and abiding GLORY of the KING OF KINGS. He may establish and perpetuate our families and states, and number them with the families and states of the MILLENNIUM.

We are not indifferent Observers of the nations who are now emulating the example of our happy republic: nor would we rudely check the joy which hails every new promise of free institutions in the changing governments of the earth. Yet are we free to say, that if REPUBLICS are to be overspread and to adorn the earth, it will be only by virtue of their allegiance to that kingdom which the God of heaven will set up in the last days, and which shall stand forever. Mankind have not passed their pupilage of many centuries to learn that sinful, erring man, is sinless and unerring in the social state, that self government is good government, that Republics can walk safely with the staff of pride. If ages have prepared the way for national security and welfare, the nation will accept the prime element of Political salvation, long since promulgated to the world, GOD IS THE ROCK. If the United States of America are to have the high honor of leading the nations as they assume excellent and enduring forms of government, it will be because as a people they have learned to serve the KING OF KINGS.

And yet, if we might turn again to the CONGRESS of the United States, which at this moment, we may suppose, embodies the public sentiment, we repeat, we ask them for not one decree for the promotion of religion: but we ask them to guide us *politically* with a peacefulness and gentleness and humility which will never blossom from the bud of pride; with a wisdom which they will never have who do not seek it from above. Let the representatives of the people and the people themselves meet humbly and devoutly the prayer of their CHIEF MAGISTRATE, which consecrates the session of 1832, "*That the Almighty Ruler of the universe may so direct their deliberations, and over rule their acts, as shall make them instrumental of securing the result of a good and happy government as an example to mankind!*"

France in 1790.

If you had wished to figure to yourself a country which had reached the utmost pinnacle of prosperity, you would undoubtedly have turned your eyes to France, as she appeared a few months before the revolution; illustrious in learning and genius, the favorite abode of the arts, and the mirror of fashion, whither the flower of nobility from all countries resorted, to acquire the last polish of which the human character is susceptible. Lulled in voluptuous repose, and dreaming of a philosophical millennium, without dependence on God, like the generation before the flood, *they ate, they drank, they married, they were given in marrage.* In that exuberant soil, every thing seemed to flourish but religion and virtue. The season, however, had at length arrived, when God was resolved to punish their impiety, as well as avenge the blood of his servants, whose souls for a century had been incessantly crying to him from under the altar. And what method did he employ for this purpose? When he to whom vengeance belongs, when he whose ways are unsearchable, and whose wisdom is inexhaustible proceeded to the execution of this strange work, he drew from his treasure a weapon he had never employed before. Resolving to make their punishment as signal as their crimes, he neither let loose an inundation of powerful nations, nor the desolating powers of the universe. He neither overwhelmed them with earthquakes, nor visited them with pestilence.—He summoned from themselves a ferocity more terrible than either, a ferocity which, mingling in their struggle for liberty, and borrowing aid from that very refinement to which it seemed to be exposed, turned every man's hand against his neighbor, and spared no age or sex, nor rank, till satiated with the ruin of greatness, the distresses of innocence, and the tears of beauty, it terminated its career in the most unrelenting despotism. 'Thou art righteous, O Lord, which art, which was, and shall be, because thou hast judged thus, for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.' *Robert Hall.*

Great things from small—Little did the Sunday school teachers at Woodbridge think, when they were teaching little Robert May to read the scriptures that they were training the teacher of *three thousand children* in a remote region of the world, and as little have many other teachers, at the time, thought of the usefulness which some of their pupils have attained, both as ministers at home, and as missionaries to distant lands.

Good Advice.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate.—The thread of a cheerful man's life spins out longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary—but if distress succeed, dejection and despair will not afford relief.

A wife.—When a man of sense comes to marry, it is a companion whom he wants, not an artist. It is not merely a creature who can paint and play, sing and dance; it is a being who can comfort and counsel him, one who can reason and reflect, and feel and judge, and discourse and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother and the mistress of a family.—A woman of the former description may occasionally figure in the drawing room and attract the admiration of the company; but she is entirely unfit for a help-mate to a man, and 'to train up a child in the way he should go.'

Be not too slow in breaking off a sinful custom; a quick courageous resolution is better than a gradual deliberation; in such a combat he is the bravest soldier that lays about him without fear. Wit pleads, fear disheartens; he that would kill Hydra, had better strike off one neck than five heads; fell the tree, and the branches are sooner cut off. *Quarles.*

POPERY.

For the Western Luminary.

A warning to Protestant Parents.

The education of youth has ever been considered, by wise and judicious men, a matter of unspeakable importance; not only because youth is the most suitable period of life for acquiring the elementary principles of education, and giving the mind proper training, but because it is the period when principles are imbibed and habits formed, which will exert a mighty influence on the character and usefulness in future life, and which will tell on the eternal destiny of the soul. And while it is pleasing to see, in our country, a growing attention to the subject of education, we cannot but be grieved to know that comparatively little attention is paid to the moral character and religious principles of the teachers to whose care the business of education is committed. Indeed it would seem from the conduct of parents generally, that an opinion prevails—an opinion not less dangerous than unscriptural—that no religious principles will be formed, nor any permanent impressions made on the minds of children, till they have arrived to the years of maturity. But reason and experience teach us, that early impressions are most lasting; and the Bible says, "Train up a child in the way he should go, and when he is old he will not depart from it." And on the same principle; train up a child in the way he should not go, and he will ever adhere to it.

The criminal negligence of Protestant parents on this subject exhibits itself in nothing more clearly, than the readiness with which they consent to place the education of their children in the hands of Roman Catholics. It is a fact to be lamented, that the numerous schools, academies, &c. which have been established by them in the Valley of the Mississippi, are filled, not only with the children of men of the world, but even with those of parents belonging to the different Protestant denominations. We feel constrained to lift a warning voice on this subject, both because we firmly believe that those schools are designed and wisely adapted to instil into the minds of their pupils the ruinous errors of Popery, and because we as firmly believe that the avowed principles of Roman Catholics are inconsistent with civil and religious liberty. We are persuaded, that there are many, both of professing Christians, and of those who make no profession, who now patronize those schools under the impression, that no influence whatever is exerted to bring their children to the Romish faith; and, who if they knew the truth, would instantly withdraw them. But they are deceived by the declarations and promises of the Papists, that no such influence shall be exerted. I say, they are deceived, and although some may consider it an uncharitable and invidious charge, I think any one who will candidly weigh what I have to say on the subject, will believe that their promises cannot be relied on, and that every effort is made, which can be safely made, to proselyte their pupils to the Romish faith.

1. No one, I think, even partially acquainted with the character and the faith of Roman Catholics, could doubt that the grand design, in the establishment of these schools, is the dissemination of their principles. Those who know them can bear them record that they have a zeal for God, though not according to knowledge, and that, like the Scribes and Pharisees of old, they "compass land and sea to make one proselyte;" letting no opportunity pass of bringing forward their absurd principles. This tyrannical and unchristian zeal, which still exists in the heart of every true Papist, has taken the Bible from the laity, suppressed freedom of inquiry, persecuted a Wickliff, burned Huss and Jerom of Prague, because they took the liberty of thinking for themselves, and of preaching what they believed. The same zeal built the horrid inquisition in Spain and Portugal, in which thousands, denounced as heretics, have cruelly perished. And will not this zeal induce them, as far as possible, to propagate their doctrines? But they also profess to believe, that there is no salvation out of the church of Rome; and if they believe all will be damned who have the opportunity of joining that church and do not do it, will not consistency require them to exert themselves to bring both young and old into its pale! And here is an important difference between them and Protestants. Protestants do not believe that all will perish who are not connected with their particular church; and therefore do not exhibit, commonly, that exclusive, intolerant and proselyting spirit, so characteristic of Roman Catholics.

2. That they may prepare the minds of their pupils to give a favourable reception to whatever principles they may advance, their first object is to gain their confidence and affection by kindness and attention. "No one," remarked a young lady who had been a pupil in one of their academies, "no one who has not been amongst them, knows the various artifices to which the Nuns resort to secure the affection of the girls, whilst they are entirely ignorant of their object.' To accomplish this object is not difficult. Youth naturally unsuspecting and susceptible, and ignorant of the designs of those who are professedly friends readily believe them to be, according to their profession, their best friends. And who does not know that when their affections and confidence are secured, the way is prepared for their giving an easy credence to all their dangerous and their destructive, though plausible errors. There can be little doubt that if they profit by the instruction of their teachers, their affection will be secured, and as little can it be doubted that if it be secured, they will be in danger of imbibing their errors.

3. The regulations in the schools, to which the pupils must of course conform, are such as are well adapted to exert an influence on their minds.

1. They witness their religious rites and ceremonies, with all their pomp and splendour and imposing appearance of sanctity, &c. It is indeed true, that to one little acquainted with the Scriptures and vital piety, their decorated altars, their images, their splendid robes, and all their pompous ceremonies present an imposing aspect. Like the Pharisees of old, they present an appearance of great piety, but are like whited sepulchres, beautiful without, but within full of dead men's bones. No wonder, if under the influence of those romantic feelings so natural to youth and so easily excited by such spectacles, they conclude that these are the favourites of Heaven and this the way to happiness.

2. Those who board in their schools must, to a considerable extent, conform to their religious regulations. They must be present at prayers, and kneel, and perhaps repeat prayers. On Sabbath morning before breakfast they must go to mass. At 10 o'clock they must count beads and say prayers—Hail Mary &c.—idolatry itself. In the afternoon they must go to Benediction, as it is called, and kneel whilst the priest goes over his mummery in Latin. Whether the same regulations are observed in all their schools I know not. I mention those observed in one of them, and doubtless others are as well arranged for securing their object. Now although there may be many things in their worship, at which the feelings of those who have been raised amongst Protestants will revolt—such as their prayers to saints, their image-worship, their veneration of relics, &c.—they becoming accustomed to witness those scenes and to conform to them, will soon accommodate themselves to the company into which they are thrown, and begin to look on them without opposition—perhaps with approbation—the proverb is not more trite than true "Evil communications corrupt good manners." Though they may at first be opposed to such absurdities, yet the plausible, and often, uncandid explanations and colorings of Catholics will probably soon remove these difficulties. If parents are careful in preventing their children from keeping company with profane and immoral persons, why should they permit them to witness and conform to such unscriptural and impious rites? and that in persons whom they are to consider their superiors and instructors?

3. Boarders in their schools must attend their preaching. And what do they hear? They hear of the church of Rome, the only true and infallible church, whose faith all must follow, and whose decrees all must obey or be damned; that the Bible, which their parents have taught them to read, as "a lamp to their feet and a light to their path" to guide them to heaven, is an unmeaning letter, dark and mysterious, incomprehensible to all but the Priests—that instead of enlightening the eyes and converting the soul (Ps. 19. 7,8.) it will lead them into damnable heresies and ruin the soul—that they should not think of reading or understanding it themselves, but submit themselves to the direction of the Priests. They hear the Reformers, those holy men, to whom, under God, we owe our civil and religious liberty, denounced as heretics, slandered and reviled as men of the basest characters and cursed of heaven. In a word, they hear whatever is calculated to beget prejudice in their minds against Protestants and their principles. Now these are subjects which young persons have never examined; and is it wonderful that, when they are thus plausibly, though uncandidly, presented, by men whom they consider learned and perhaps pious, they should believe! Is it not rather wonderful, that as many escape those snares as do? And is this the way in which pious parents compel their children to spend the Sabbath! Instead of reading and hearing the Gospel, they must hear what, if they believe, will be their ruin, and spend the balance of the day, as is often the case, in playing cards, or other sports. For Papists little regard the Sabbath.

4. But that nothing may prevent their conversion to Popery they are permitted to read no book written against their doctrines; and the Bible, which of all books, is the greatest enemy to Popery, is as far as possible kept from them. Of this fact I have evidence which I cannot doubt—viz. the testimony of those who have been pupils in their academies and schools. When I have enquired of some of them whether they had been in the habit of reading the Scriptures whilst at school, they replied, "I never saw a Bible while I was there." Christians professing extraordinary holiness, and yet no Bible to be seen!!

A young man with whom the writer is well acquainted, and who was once a Papist but now a Protestant, informed me that when he was sent to a Catholic college by his mother, a Presbyterian, on his arrival his trunk was examined and his Bible, given him by his pious mother, together with some other religious books, was taken from him and he saw them no more. He had not finished his studies till, won by their kindness and deluded by their sophistry, he became a zealous Papist and determined to be a priest. A young lady, one of their pupils and daughter of a zealous Protestant lady, informed me that she had not been long amongst them before her Bible was secretly taken—in plain English, stolen—and a Catholic prayer-book left in its place; nor was it returned until she had expressed her determination to leave the school. It was then found in its place. Another young lady, not a member of any church, told me that her Bible was taken from her and kept till after she had finished her studies and returned home It was then sent to her. A third young lady, as I was informed by a relation of hers and a member of the same school—not a member of any church—was removed from the school because her Bible had been taken from her. Do they make no effort to make them Papists when they take from them the Bible, the word of God, contrary to the known wishes of their parents? When was it ever heard that a Protestant or even Infidel institution prevented the reading of all books contrary to their peculiarities; and, above all, took from their pupils the word of God! But they do not take the Bible from all who have it, but act as prudence and the good of their cause may require. If they can convince them that they ought not to read the Bible, of course they need do nothing more; for it is a business of which young persons are not commonly very fond. But from the facts we have given, it is evident that whenever they can safely do it, they *very affectionately* take from them the key of knowledge, that they may the more readily follow their blind guides. They have a right, we admit, though not in the sight of God, to make rules forbidding the reading of the Bible in their schools; but why do they deceive the people by their false declarations and promises, which they never intended to keep! "He that doeth the truth cometh to the light."

They are also very watchful to prevent any influence being exerted on the minds of their pupils in favour of Protestantism. A young lady, member of a Protestant church, informed me, that while she was amongst them, she was closely watched, and was several times called to an account for the alleged crime of talking to the girls and endeavoring to bring them into the church of which she was a member. Are they in favor of liberty!

5. What has been said is I think sufficient to prove that every possible effort is made to proselyte; but this is further evident from the fact that many do actually join or wish to join that church, particularly in their female schools. The fact is, they probably do more for the dissemination of their principles by their schools, than in any other way. There have been many instances in which parents have removed their daughters from their schools on finding them anxious to join that church, and sometimes wishing to take the veil. And I have been credibly informed, that they have even, in some instances, been received and baptized without the knowledge of their parents, and contrary to their known wishes.

That they are zealous in making proselytes in their female schools appears evident from the fact, for which I am indebted to one who has lived amongst them, that every orphan who goes to their schools becomes a Roman Catholic. Having no parents to watch over them, they are led astray by these their professed friends, but in reality their greatest enemies.

If parents wish their children to become Roman Catholics, let them send them to these schools; and if they wish to patronize a society whose avowed principles are inconsistent with civil and religious liberty, let them patronize the Papists. But if they deprecate such results, let them take warning in time.

But suppose children should not be converted to that faith, of which no parent can be certain; should pious parents place their children where they cannot pray or hope for their conversion! (and surely a Roman Catholic school is such a place.) Is it right to place them in the midst of temptations which they are every way, both in regard to age and information, unprepared to withstand; and where they will very probably imbibe principles, which will prepare them to become Papists when their parents are laid in their graves! But should they have penetration enough to perceive that all the appearance of piety they witness is but superstition, formality and hypocrisy, they will very probably judge of all religion by this, and settle down either in entire indifference or decided infidelity. No parent can tell but that by sending children to such schools their eternal ruin may be secured, and the blood of their children will be in the skirts of those who should have guided them in the way to heaven. Besides, those parents, by their example, encourage others to send to those schools, whose children may be ruined.

But if any, who may read this piece, have no particular regard to religion, let them look at the principles of Popery, see whether they should encourage it in our country, and whether they are willing for their children to be placed under their influence. There is now no necessity for patronizing those schools, because there are others to which we have access, which are not liable to the same objections, and which possess equal advantages for obtaining a thorough education. And it were even better that their education should be imperfect, or that their parents should be at greater expense, were it necessary, than that their principles should be corrupted and their souls ruined. R.

'Real popularity,' says Lafayette, 'is not to be tested by doing whatever will please the multitude, but by the success which we have in persuading the people that they ought not to do that which is wrong, and the firmness with which, when necessary, we prevent them from doing wrong without losing any part of their favor.'

Danville Female Tract Society.

Danville, Dec. 31st, 1832.

The eighth annual meeting of the Danville Female Tract Society, took place this day at 12 o'clock, in the Presbyterian Church. The meeting was opened with prayer by the Rev. Mr. Huber.—The Annual Report was read and received.

1st. On motion, *resolved*, That the Board of Officers and Managers, continue as for the last year, with the exception of Mrs. Jacobs, resigned, and that her place be filled by Mrs. Huber—all to continue in office for the next year.

2d. On motion, *resolved*, That in the view of this meeting, the Tract cause ought to commend itself to every one who prays earnestly "Thy kingdom come," and should be regarded as an auxiliary in the camp of Israel, against the enemies of Israel's God.

3d. On motion, *resolved*, That in view of the great apathy amongst us on the subject of religion, in order more successfully to cultivate holiness of heart in ourselves, and to bring sinners to repentance, we must live a life of holy, christian action, and that the systematic Tract distribution should be regarded as an efficient means, under the blessing of the Holy Spirit, of promoting these ends.

4th. On motion, *resolved*, That in reliance on divine grace, and the aid of our friends, we will endeavor to raise *one hundred dollars* immediately, to be devoted to the circulation of Tracts among the Heathen.

5th. On motion, *resolved*, That so soon as the above sum shall be raised, it be remitted by the Secretary to the American Tract Society, with directions to appropriate one half to the distribution of Tracts in the Empire of China, and the other half to the same object in Hindostan.

9th. On motion, *resolved*, That the Editor of the Olive Branch be requested to publish the Annual Report and proceedings of this meeting in his paper

7th. On motion, *resolved*, That the Society adjourn to meet at the house of Mr. David Bell, in Danville, on Monday the 14th Jan. 1833, at 3 o'clock P. M.

In accordance with the 4th resolution, above SIXTY-SIX dollars were immediately pledged, and measures adopted to secure the remainder of the sum contemplated by the resolution.

Eighth Annual Report

OF THE DANVILLE UNION FEMALE AUXILIARY TRACT SOCIETY.

The officers and managers of your Society Report that during the past year, there have been distributed, principally through the voluntary agency of the Rev. Joseph Huber, in destitute parts of the State, 26,200 pages of Tracts on account of the Society.

A brief abstract of Mr. Huber's Report will doubtless be satisfactory and encouraging.

Mr. Huber says in his report that early last Spring he organized five Societies auxiliary to yours, viz. Bethel, Union and Springfield, in Washington county, Bethel and Greensburg, in Green, and Rockspring, in Rockcastle;—each of which Societies raised $5 00, and received 7,500 pages of Tracts, procured from the Danville Depository,—all of which have been distributed, and larger subscriptions are expected to be raised to enlarge their future operations. He reports, that in Washington, in his opinion, much has been done for the cause of Temperance by means of Tracts circulated by the Societies; that the Bethel Society in Green, have for some time kept up a monthly distribution within a circumference of five miles; that he distributed the 20,000 pages drawn in accordance with your order the last annual meeting, in the counties of Casey, Adair, Russel, Cumberland, Allen, Simpson, Barren and Hart; that these Tracts were every where gratefully received, and that frequent applications were made for more on his second and third visits; that it is his candid opinion, that much good has been done by the Tracts your Society have thus circulated; and that you have great encouragement to more untiring, vigorous, and extended exertions in a cause so intimately connected with the diffusion of truth and the interests of immortal souls.

By a report from the Secretary of the Perryville Female Auxiliary Society to your society, it appears that there are at present 30 members belonging to that Society; that during the year now past, they have paid into their Treasury $11 25; that they kept up the monthly distributions; that the Tracts were generally received when thus presented; that the Tract on "Repentance" had been handed to a convict on his way to the state's prison, who seemed deeply concerned, and promised to read it carefully.

No other auxiliaries have reported.

From your Treasurer's Report, it appears, that during the past year $27 00 have been collected from 54 members; that $6 50 are due from 13 delinquent members; that 26,200 pages of Tracts were drawn from the Danville Depository; that this number of pages have been distributed, by friends and voluntary agents of the Society; that 6,000 pages are still on hand; that $8 87½ were paid to the Depositary, due at the last annual meeting; that $18 12½ cents have been paid during the year for Tracts; and that there are now no debts against the Society, and no money in the Treasury.

AMANDA DOUGHERTY, *Sec.*

Donations and Subscriptions

FOR THE AM. BOARD OF C. F. MISSIONS, RECEIVED SINCE NOV. 15, 1832.

Granville, Ohio. From the Male Missionary Association,	$62 50
Female Association,	62 00
Burlington and Bennington, Ohio. From Mrs. Almira Rose, President of the Burlington and Bennington Female Missionary Association,	16 50
Newark, Ohio. From individuals,	3 50
Marietta. From individuals,	10 94
Transylvania Presbytery, Ky. Received of Mr. Youce, donations collected in the Transylvania Presbytery, by Rev. N. Rice, for the support of Rev. Mr. Alexander, at the Sandwich Islands,	30 00
Subscriptions for the Herald,—	
From Rev. J. D. Paxton,	1 50
Sarah Nowell,	1 50
Rev. Robert Davidson,	1 50
Wm. Smedley,	3 00
Reuben Culiver,	3 00
Rev. G Wilson, D. D.	3 00
S. Wood,	1 50
Wm. Slocomb,	1 50
	$201 94

Besides the above donations, between 400 and 500 dollars have been received from several churches in Kentucky, which will be acknowledged when those churches have completed what they intend to raise by this effort. From the two Presbyterian churches in Lexington, and the two under the care of Mr. Taylor, in Jessamine county, and the two under the care of the Rev. Dr. Blackburn, in Woodford county, the one in Danville, in Harrodsburg, in Providence, and in Frankfort, which have recently been visited by the Gen. Agent, there will probably be received, in a few months, over $1100. Thus far, the churches in Kentucky have met the claims of the Board in behalf of the heathen, with cheerful, liberal contributions. If those churches which have not been personally called to action, will immediately emulate the example of those now acting so efficiently, their donations will be rendered doubly valuable, from the *fact* that they are made without the expense and labor of the Agent.

Will not each pastor in this great valley immediately co-operate with the Agent, in efforts to bring the claims of the heathen fairly before all the churches under their care? This is a question of vast importance, and one that can easily be decided in the affirmative.

Donations for the American B. C. F. Missions, from any part of the Valley of the Mississippi, may be forwarded to the General Agent at the Missionary Room, over Messrs. Foote & Hills' store, on the corner of Fifth and Main streets, Cincinnati, or to Mr. Abram T. Skillman, Lexington, Ky. or Wm. H. Brown, Esq. Vandalia, Ill.

Subscriptions and money for the Missionary Herald may be forwarded to either of the individuals above named, or to Mr. Wm. M. Riddle, Danville, Ky. or Mr. W. H. Tyler, Harrodsburg, Ky.

A. BULLARD, *Gen. Ag't.*
A. B. C. F. M. Val. Mis.

School Statistics.

About one third of the population of a country are between the ages of three and sixteen or eighteen; and of course are the proper objects of school education.

In the United States more than four millions of children ought to be under the influence of schools.

In Maine, the law requires that the inhabitants of every town pay annually for the support of schools, a sum equal, at least, to 40 cents for every person living in it. That amounts to about $120,000. Their expenditures are more than $140,000.

In New Hampshire a separate tax of $90,000 is raised for schools, besides an annual appropriation from a tax on Bank Stock of $9,000 or $10,000.

In Vermont, more than $50,000 are raised for schools, from a three per cent tax on the grand list, and as much more from district taxes, besides an income of nearly $1,000 from banks.

In Massachusetts are nearly three thousand schools, supported by public taxes and private subscriptions. In Boston, the schools contain more than 12,000 children, at an expense of about $200,000.

In Rode Island are about 700 schools, supported by a legislative appropriation of $10,000 annually, by taxes and by private subscriptions.

The Connecticut School Fund is nearly two millions, but fails of its desired object. Children in the state, 85,000; schools about 1,500.

In New York, are more than 9,000 schools, and over 500,000 children taught in them. Schools fund, $1,700,000; distributed annually, $100,000, but on condition that each town raise by tax, or otherwise, as much as they receive from the fund. A wise provision.

New Jersey has a fund of $245,000, and an annual income of $22,000.

In Pennsylvania, during the last year, more than 250,000 children, out of 400,000, were destitute of school instruction.

Delaware has a school fund of $70,000.

Maryland has a school fund of $75,000, and an income for schools from the banks, which is divided between the several counties.

Virginia has a fund of $1,233,000, the income divided among the counties according to the white population, and appropriated to paying the tuition of poor children, generally attending private schools.

North Carolina has a fund of $70,000, designed for common schools.

South Carolina appropriates $40,000 annually to free schools.

Georgia has a fund of $500,000, and more than 700 common schools.

Alabama, and most or all the western and south-western states, are divided into townships, six miles square, and each township into sections one mile square, with one section, the sixteenth, appropriated to education.

Mississippi has a fund of $280,000, but it is not available until it amounts to $500,000.

The Legislature of Louisiana grants to each parish, or county, in that state, $2 62½ for each voter, the amount for any other parish not to exceed $1,350, nor to fall short of $800. $40,000 are applied to educating the poor.

Tennessee has a school fund of about half a million, but complaints are made that it is not well applied.

Kentucky had a fund of $140,000, but a portion of it has been lost. A report to the Legislature, from Rev. B. O. Peers, says, that not more than one third of the children between the ages of four and fifteen, attend school.

In Ohio, a system of free schools, similar to that of New England, is established by law.

In Indiana, Illinois and Missouri, no legislative measures for the support of schools have been adopted. All the schools are supported by private tuition. —*Family Lyceum.*

From the Cincinnati Journal.

The Inauguration.

Messrs. Editors,—Agreeably to notice, the highly interesting service of inducting the Rev. Lyman Beecher, D. D. into the office of President and Professor of Theology, and the Rev. Thomas J. Biggs, into the Professorship of Church History and Church Polity, in the Cincinnati Lane Seminary, took place on Wednesday, the 26th inst. at the 2d Presbyterian church.

The following was the order of the exercises.

1. Singing. Select music, by Rev. F. Y. Vail.
2. Prayer, by Rev. Asa Mahan.
3. Inauguration. Service performed by Rev. James Gallaher.
4. Inaugural Address, by Rev. Professor Biggs.
5. Singing, 67th Psalm, by Rev. F. Y. Vail.
6. Inaugural Address, by Rev. Dr. Beecher.
7. Prayer, by Rev. Mr. Alden.
8. Singing. Select music.
9. Benediction, by Rev. James Gallaher.

Preparatory to their induction into office each of the Professors, in a solemn and formal manner, delivered his adoption of the following formula of Christian doctrine and duty, as prescribed by the Board of Trustees, for the adoption of all the Professors of this Seminary, and as in accordance with the usages of similar Institutions.

'In the presence of God, and the Trustees of this Seminary, I declare my belief in the Scriptures of the Old and New Testament, as the word of God, and the only infallible standard of faith and practice. I receive also and adopt the Confession of Faith of the Presbyterian church, as containing the system of doctrine taught in the holy Scriptures; and I approve likewise, and engage to support the government and discipline of the Presbyterian church in these United States; and to be zealous and faithful in my endeavors to maintain the purity and peace of the church, and to qualify those young men who come under my care, to explain, defend, and apply the truths of the gospel.'

This formula having been adopted by each of the Professors, they were in the name and by the authority of the Trustees formally inducted into their respective offices, and received, as the symbols of the offices with which they had been invested, the laws of the Institution, for their administration and support.

From the Standard.

Cincinnati Presbytery.

This Judicature, pursuant to adjournment, met in the first Presbyterian Church, in this City, on Wednesday the 2d inst., at 11 o'clock, A. M. and was opened with a sermon by the Modr. J. L. Wilson, D. D. from Rom. xiv. 19. "Let us follow after the things that make for peace."

This sermon is to be published in the volume already announced in this paper. The Rev. Daniel Hayden was chosen Moderator.

Rev. John Thompson was dismissed and recommended to the Presbytery of Crawfordsville.

Rev. L. D. Howell was dismissed and recommended to the Presbytery of Ebenezer.

Rev. Allen D. Gallaher was received from the Presbytery of Holstein.

Rev. J. T. Russell sat as a corresponding member from the Presbytery of Philadelphia.

Rev. Professor Biggs was appointed Stated Clerk in place of Rev. J. Thompson, resigned.

The Sessions of Presbytery were continued till near midnight on Friday, when an adjournment took place.

The next meeting is to be held at Reading, on the 1st Tuesday in April next, at 2 o'clock, P. M.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 16, 1833.

An offer to Subscribers.

Those subscribers of the Luminary who may procure two new subscribers, and transmit us five dollars for the payment of their year's subscription, shall be credited with one year's subscription on their own account.

Extract of a letter to the editor, from a clergyman in New-Jersey, dated Dec. 13, 1832.

"It is a work of responsibility to guide and direct the extended influence of a religious press. It is always connected with the spread of the gospel and the salvation of men. But at no period in the history of our country, has it been more indispensable to the perpetuity of our institutions that a moral influence pervade the entire nation, than at present. Such an influence is adapted to check the violence of wicked men, allay the excitement of evil passions, and strengthen and sustain the pillars of our national edifice, already agitated and threatened with ruin. Wherever ignorance or error is removed, or immorality checked, the interests of the nation as well as the interests of men for eternity are promoted. What so well adapted to awe and restrain the vicious, as to point them to the truth and to the tribunal of God. Go on, then, to send abroad the light („Luminary") of knowledge; lift high the "Banner of Truth," and let the "Herald" of reform bear across the mountains the tidings of a nation saved. The press has been compared to a vast whispering gallery; and in the light of this comparison, what so important to be circulated over the world of mind, as the precepts of Eternal Truth. When *these* are the theme, the whispers along the gallery should be changed to peals of thunder."

Sabbath School Instruction.

As much as Sabbath Schools are lauded at the present day, we doubt very much whether a great majority of even professors of religion, place any thing like a proper estimate on their inestimable advantages. We have been much struck with a fact in reference to the Sabbath School institution, which the history of the church at the present time is confirming in a manner that admits of no room for skepticism. We allude to the intimate connexion that subsists between Sabbath School instruction and Missionary operations. There is no point of view in which this subject can be regarded, more full of interest to the Christian who desires and prays for the salvation of the world. There are, perhaps, no consequences flowing from this benevolent institution, which promise more for the church of Christ. It is said, that of the missionaries who have gone from Great Britain to the Heathen, *nineteen-twentieths* received their first religious impressions at Sabbath Schools. And again, it is stated, that of the evangelical ministers of England who are under forty years of age, more than *two-thirds* became pious at Sunday Schools.

What volumes do these facts speak to the Sabbath School instructor! How do they augment his responsibility, and elevate the character of the work of benevolence in which he is engaged! We have no doubt that Sabbath School teachers often err in placing too low an estimate on their labors. They should endeavor to view this subject in a proper light. The Sabbath School teacher to whom was committed the charge of the celebrated Dr. Morrison, missionary to China, and translator of the whole Bible into the exceedingly difficult language of that country, perhaps little thought what was to be the future standing and usefulness of his youthful charge. Little did he suppose, that he mas training a mind and cultivating a heart, which were destined to feel and to act in such a manner, as to secure such rich and abundant blessings to mankind. The Sabbath School instructor should labor in hope. He should feel that a great, a most honored work is committed to him; and that the most momentous consequences depend upon the manner in which it is executed. He should never cease to feel, that he is forming character which is to operate on the world of morals—either as a blessing or a curse to mankind. He should feel, that he is putting weapons in the hands of an individual, to be wielded in future life either for God and righteousness or to build up the kingdom of Satan, in the promotion of iniquity.

In view of these things, are not the labors of a Sabbath School instructor an arduous, a responsible work;—one that needs the active exercise of all his piety and talents! In the language of the Apostle, "Who is sufficient for these things!" We answer, no one, in his own, unaided strength God, only can give the proper qualifications for the discharge of duties such as these.

South-Hanover College.

We understand that the interesting Literary Institution located at South-Hanover, Indiana, has recently received a charter from the State Legislature; and will consequently hereafter rank as a College. A letter from which we derive the information states, that on the evening of the arrival of the intelligence respecting the grant of the charter, the whole village was brilliantly illuminated.

We learn that Dr. Blythe, Vice President Crow, and Professors Harney and Niles, were inducted into their respective offices, on the first day of January inst.; at which time, inaugural addresses were delivered by Dr. Blythe and the two latter named gentlemen.

There are now at the institution, we understand, near a hundred students.

Treating at Elections.

We are gratified to learn by a political paper published in South Carolina, that public opinion in that state will no longer tolerate the disgraceful practice of treating with ardent spirits at elections. We are informed, from the same source, that, a few years ago, this shameful practice was extensively resorted to in that section of country. Now things are quite altered; and the political aspirant who pays the miserable compliment to the good sense and integrity of his fellow-citizen whose vote he wishes to obtain, of offering him the filthy bribe, chooses the very best means to defeat his own purposes. And thus it should ever be. We wish the same could be said in truth of every state in the union. We hope this statement respecting South Carolina is not exaggerated. The time, we hope, is very near at hand, when the attempt to buy the votes of the citizens of our republic by such appeals to their morbid appetites, will be promptly met by the honest indignation of the community, in every section of our union. Such an appeal should always be regarded by the individual to whom it is made, as a personal insult. What is the value of our elective franchise, while such means are continually resorted to, in order to influence our popular elections! The extent to which this evil is carried, we have reason to believe, is but very imperfectly known. A reform is demanded. And nothing can effect it, but the elevation of the tone of public sentiment in reference to this subject. Laws to secure the freedom of elections may exist; but while the odious and unprincipled practice to which we refer, is tolerated by public sentiment as it has been, they will ever be a dead letter. Hence the absolute necessity for every friend to his country, to unite his influence with those who are laboring to affix an odium on the use of ardent spirit as a beverage, and thus banish it from society. We can perceive no other way to correct the evil in question. A proper feeling with respect to the use of the poisonous article must be excited in the minds of the mass of the people. Until this is effected, the unprincipled system of bribery to which we refer, will not cease to exist, as a stigma upon our national character, and an enemy to all that is most dear to us as citizens of a republican government, infinitely more dangerous than any foreign foe by whom we could be assailed. We do hope the time is not distant, when our legislators will begin to view this subject in a proper light. Something effective must be done, and done speedily, if we would preserve our liberties and our national honor.

Temperance Herald of the Mississippi Valley.

A newspaper, with the above title, is published at Lexington, Kentucky, by the subscriber. As intimated by its title, the Herald is devoted to the cause of Temperance. The present time furnishes a favorable opportunity for persons to subscribe for the work, as the second volume has just commenced, in an enlarged form.

At the late Annual Meeting of the Kentucky State Temperance Society, the following minute was unanimously adopted.—

"Subscriptions to periodical publications should be encouraged, and their circulation promoted. "The Temperance Herald of the Mississippi Valley," a monthly paper, published at Lexington, by Thomas T. Skillman, in the opinion of your committee, is eminently adapted to the object, and they recommend it to the patronage of all the friends of Temperance."

TERMS.

The Temperance Herald is published once a month, on a super-royal sheet, at the following very low prices: For a single copy, fifty cents per year; for twelve copies, $5 per year; for 100 copies, $35 per year; for 500 copies, $150 per year.

☞ In all cases, payments are to be made in advance. THOMAS T. SKILLMAN.

☞ Editors of newspapers in the Southern and Western States, who will insert the above in their respective journals, will confer a favor, which will at any time be reciprocated.

From the Presbyterian.

Ordination and Installation of the Rev. Robert J. Breckinridge.—On the evening of the 26th of November, the Rev. R. J. Breckinridge was ordained and installed Pastor of the Second Presbyterian Church in Baltimore, by the Presbytery of Baltimore.

The sermon was preached by the Rev. John Breckinridge, Secretary of the Board of Education, from 1 Tim. iii, 15. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The ordaining prayer was offered by the Rev. Wm. Nevins, who presided.

The charge to the pastor was delivered by the Rev. G. W. Musgrave and the charge to the people by the Rev. Mr. Nevins.

Institutions at Princeton.—Such of our readers as feel an interest in Princeton and its seminaries, will be gratified to learn, that while the town itself is rapidly increasing, the institutions to which it owes its fame are enjoying an unusual measure of prosperity. The number of students in the Theological Seminary is greater than at any former period, and Nassau Hall, can scarcely accommodate her resident undergraduates. The Trustees have resolved, we understand, to erect an additional edifice. To show the enlargement which has taken place in the means of instruction which this ancient school affords, we subjoin a list of the present faculty:

President.—Rev. James Carnahan, D. D.
Vice President, and Professor of Ancient Languages, Rev. John Maclean, A. M.
Prof. of Mathematics, Rev. Albert B. Dod, A. M.
Prof. of Natural Philos. Joseph Henry, A. M.
Professor of Chemistry, John Torrey, M. D.
Professor of Anatomy and Physiology, Samuel L. Howell, M. D.
Professor of French and Spanish, Louis Hargous, A. M.
Adjunct Professor of Ancient Languages, Jos. Addison Alexander, A. M.
Professor of German and Italian, and Lecturer on Natural History, Benedict Jager, A. M.
Tutors, Samuel H. M'Donald, A. M. James C. Edwards, A. B. John S. Hart, A. B.—*Ib.*

Cause of Education in Virginia.—From the Southern Religious Telegraph of the 14th inst., we learn that the Rev. Mr. Chester, Agent of the Board of Education of the General Assembly in Virginia, has received subscriptions in aid of the funds of the Board to the amount of *fourteen thousand dollars;* and has found *fifty* pious young men who are seeking an education for the gospel ministry.—*Ib.*

Release of Mr. Torrey.—We learn from the Journal of Commerce that the Rev. William Torrey, who was imprisoned at Buenos Ayres for marrying a Protestant to a Catholic, has been released. A letter from Mr. Torrey to a friend in this city, dated Buenos Ayres 13th October, says:—*N. Y. Obs.*

After three months imprisonment, the Governor has ordered us to be set at liberty, and proceedings stopped. Our lawyer had got the business into such a train that the authorities had no wish for a *public* trial, and that on our appeal must have been public. I will send you a more particular account hereafter. At present I have only time to say, that had this affair occurred during Col. Forbes' life-time, or when *any body* had been disposed to attend to it, the whole business, instead of occupying three months, would have been terminated in as many days. I found my congregation and Sabbath school much scattered, but hope, through the favor of Providence, to reunite them. I got about 60 children together last Sabbath, and gave them their rewards. To-morrow I shall be able to judge better in regard to the congregation.

Kentucky Legislature.

The Legislature have been exceedingly busy for the last week. The leading topics before that body, have been discussed with a warmth and energy, we have seldom seen equaled. The Negro Bill, as it has been termed, was rejected in the house by a small majority, after a very protracted and spirited debate, in which Messrs Anderson of Greene, Wickliffe of Clarke, Chilton, Green, Harrison, Thruston, Ewing, Crittenden, Johnson, of Scott, Simpson, Stephenson, &c. participated.

On Saturday, the House was occupied with a bill of divorce—enacting that drunkenness, debauchery, adultery, separation, &c. shall render the marriage contract voidable by law.

On Wednesday, the House went into the discussion of the Louisville Bank Bill. After considerable debate, it was passed to a third reading.—Ayes 58, noes 31. We think it will pass.

The South Carolina resolutions, &c. have been ably and earnestly discussed in the Senate.—*Kentuckian.*

Congress.

Report of the Committee of Ways and Means.

The Committee of Ways and Means who have had under consideration so much of the President's Message as relates to the further reduction of the revenue, have made in substance the following report.

The whole debt of the nation remaining unpaid at the expiration of the year 1832. is $17,016,000, a sum less than the market value of the stock in the Bank of the U. S. owned by the government.

The aggregate expenditures of the United States, for the last six years, ending with the 31st of December, 1832, amount to $164,400,000.

During this period, $80,178,000 of public debts has been paid off, leaving an average annual amount of expenditure for all purposes, of something less than $13,500,000.

The Committee assume that hereafter $13,000,000 will be sufficient to meet, annually, the expenses of government, including the pension system of former years. They, however, propose, for the purpose of meeting all the extraordinary expenses, that fifteen millions be taken as the annual expenditures, to which they say the revenue must be reduced, all beyond that amount being a needless burden upon the people.

The revenue from the customs at the present rates are estimated to amount, for the year 1833, to $18,000,000. The average annual revenue, from all sources, is estimated, to amount for the next six years, to twenty and a half and perhaps twenty-five milllions, giving an excess over the expenditures of from 5 to 9 milions per annum, during that period.

This excess, the Committee think should be reduced by the present Congress.

The Committee further recommend that all the profits of the Post Office department should be applied to the improvement and extension of the system, giving the greatest possible facilities at the least possible private charge, to the diffusion of intelligence and the interchange of correspondence.

The Committee propose that government should rely solely on the public lands and the customs for the revenue.

The expenses of the land system is estimated at $250,000 per annum.

The expenses of Indian Annuities, education and other stipulations, under the treaties by which the lands are held, are placed at $392,700 a year.

The Revolutionary Pensions, for the next two years, it is supposed will amount to $2,000,000 per annum.

The Committee think twelve millions and a half, may be considered the sum necessary to be raised by imports on foreign merchandize, and they have reported a bill, reducing the duties to that sum.—*Cincinnati Chronicle.*

Nullification.

SOUTH-CAROLINA.

The last advices from the legislature of South Carolina, represent things as wearing a less warlike aspect than did their celebrated Ordinance.—*Cincinnati Chronicle.*

NULLIFICATION IN NORTH CAROLINA.

The senate of the legislature of North Carolina have adopted, by a vote of 47 to 7, a series of resolutions, expressing a warm attachment to the Union and the Constitution, and declaring that Nullification, is revolutionary in its character. The opinion is further expressed that a majority of the people of North Carolina believe the Tariff laws unconstitutional, and that they ought to be repealed.

It is expected that the same resolutions will pass the lower house.—*Ib.*

NULLIFICATION IN ALABAMA.

In Alabama, the select Committee on the subject, have reported, that Nullification is unsound in theory and dangerous in practice; and as a remedy "unconstitutional and essentially revolutionary, leading in its consequences to anarchy and civil discord, and finally to a dissolution of the Union." The same Committee pronounce the Tariff system, "unequal, unjust, oppressive and against the spirit, true interest and meaning of the Constitution."—*Ib.*

VIRGINIA NULLIFICATION.

The Legislature of Virginia have passed several resolutions, intended as expressing the views of that state, upon the subject of State rights, Nullification, &c.

The sum of the matter appears to be this: Virginia believes a state has no right to nullify a law of Congress while she is a member of the Union: but she may, at any time when she believes the constitution encroached upon, secede from the Union, and then Congress has no authority over her.

The difference between Virginia nullification, and South Carolina nullification is, that the former would nullify after she secedes, and the latter before. The whole North and West, believe, that a state cannot secede nor nullify. They believe the United States' Court is the tribunal to settle constitutional questions; or, in other words, the last resort.—*Ohio Register.*

Postage.—The following is the amount of postage in each State and Territory, for the year ending March 31, 1832.

New York	$312,018	Alabama	$27,240
Pennsylvania	185,217	New Jersey	22,390
Massachusetts	119,383	Vermont	18,997
Virginia	84,078	New Hampshire	17,298
Maryland	69,039	Mississippi	15,499
Ohio	58,883	Rhode Island	14,806
Georgia	54,222	Missouri	12,907
South Carolina	47,993	Indiana	11,509
Louisiana	46,794	Illinois	7,791
Kentucky	38,805	Florida	6,321
Connecticut	34,245	Delaware	4,707
Tennessee	31,423	Michigan	4,588
Maine	29,932	Arkansas	4,071
North Carolina	28,750		

The amount in several of the principal towns during the same period, will be found below.

New York	144,767	Richmond	16,996
Philadelphia	95,284	Savannah	14,032
Boston	64,711	Cincinnati	13,019
Baltimore	49,330	Albany	11,694
New Orleans	30,729	Pittsburg	11,172
Charleston	21,327	Augusta, Geo.	9,689

In this country there are but nine offences punishable by death. In England there are said to be *one hundred and sixty-two.*

FOREIGN NEWS.

Important from Europe.

By arrivals at New-York, English papers to the 13th, and French papers to 20th November, have been received. These papers contain the deeply interesting intelligence of the *arrest and imprisonment of the Duchess de Berri—the embargo of the vessels of Holland in France and England—and the entrance of the French army into Belgium.*

FRANCE.

Arrest of the Duchess de Berri.—The papers contain the particulars of the arrest of this lady. She was taken at Nantes on the 7th of November, while in company with the Count de Menars, Mlle. de Kersabriec and M. Guibour.—She was immediately conducted to the castle of Nantes. The Moniteur contains a royal ordinance declaring that a bill shall be presented to the Chambers for them to decide upon the case of the Princess.

The Duchess proceeded on foot to the castle; not a murmur was heard while she was passing to the place of her confinement.

The Courier Francois states that the Emperor of Russia had granted to Charles X. a pension, to be paid out of the funds proceeding from confiscated property in Poland, belonging to the defenders of liberty.

The Paris Moniteur contains a Royal Ordonnance, permitting flour of foreign wheat, to be imported into the colonies of Martinique and Guadaloupe, at all times, whatever may be the prices in France, or in the said colonies, paying a fixed duty of 21f. per barrel of 90 kilogrammes.

ENGLAND.

Letters from Deal of Nov. 6, mention that the whole of the ships of war in the Downs were ready to sail for the Dutch coast, and were only prevented by a severe gale which was then blowing.

An embargo has been laid on all Dutch vessels. In alluding to this measure, a London paper remarks:

"We learn from Hull that so great is the distress in that port, owing to the intercourse with Holland being interrupted, that serious fears are entertained of popular commotion."

London, Nov. 8.—This morning, every thing here is assuming a warlike aspect, and the greatest excitement prevails. The trade with Holland is now closed, and our merchants connected with that commerce may shut up their stores, and warehouses, and dismiss their laborers.

HOLLAND AND BELGIUM.

The long, and at times seemingly interminable, question between Holland and Belgium, is at last drawing to a crisis. The London Courier, of the 8th, published at length the convention between France and England, for compelling the evacuation of the citadel of Antwerp by the Dutch troops, and the forts and places dependent upon it. For this purpose, a rigid blockade of the coasts of the Netherlands is to be jointly instituted by France and England, and the citadel is to be invested by a French army by land.

An embargo has also been laid in the French ports.

The citidal of Antwerp has a strong and choice garrison of 7 or 8,000 men. It is well stocked with stores and provisions, and most of the works are bomb proof. Should hostilities take place, the town of Antwerp can easily be destroyed from the citadel. In anticipation that such a measure might be resolved upon by Gen. Chasse, the Dutch General in command, it is confidently stated that if the Commandant of the Citadel fires upon the town, France and England will retaliate upon Rotterdam. The English Consul at Rotterdam, has sent his family to Mechlin As to the navigation of the Scheldt, the Dutch can *pro tempore* prevent it in a day, by sinking a few old merchant vessels loaded with stone, at a point where there is only a sufficient space for one ship to pass.

ENTRANCE OF THE FRENCH ARMY INTO BELGIUM.

Paris, November 15.

The Moniteur contains the following.—Conformably to the convention concluded on the 22d October last, between France and England, the army of the North, under the orders of Marshal Gerard, has passed the frontier this day, the 15th November, directing its march on the Citadel of Antwerp, to ensure the delivery of it to H. M. the King of the Belgians.

The 15th was the day fixed by the Convention between England and France, which is thus far strictly executed. Three small divisions of the English and French fleet sailed for the coast of Holland on the 10th and 11th November. The two Admirals with the greater part of the squadron, remained at Deal.

It appears that much uncertainty prevails in France in regard to the part which Prussia will act. It appears certain that the latter power has collected an army on the Rhine and Belgian frontier By some it is supposed she will take possession of Venlo, which has been allotted by the Conference to Holland, and is now in possession of the Belgians. By others, more important views are attributed to Prussia. A paris paper of the 15th contains the following.

"A person of respectability, who left the head quarters of the French army on Friday evening and who had an opportunity of frequently conversing with Marshal Gerard, relates to us that the commander of the French army spoke openly of the probability of a conflict with Prussia, in consequence of the entrance of his army into Belgium. It appears that the Marshall has instructions with a view to an engagement with the Prussians, and that a plan of campaign has been laid down in case of their interference.

The London dates are of the 11th; on the subject of Holland, it is said new attempts had been made by the Government to open negotiations, but as their object was merely to gain time, they had been unsuccessful.

A few Dutch vessels had been seized in France.

On the 15th, the Dutchess de Berri arrived at Bordeaux, and was conducted from thence to her place of imprisonment at Blaye. The greatest respect appears to have been shown to her by the government officers, and among other instances of their attention, it is stated that a bath was ready prepared for her use as soon as she passed the outer gate of the castle.

SUMMARY.

Forty thousand persons, says a New-York paper, arrived at that city from foreign places during the year 1832.

Sixteen thousand paupers have been brought into Canada within the last five years,

There was a fire at Natchez on the 28th ult, which destroyed the Catholic church and every building save two from Commercial Row to Sycamore alley including the Bank of the State of Mississippi. Loss $30,000. No insurance.—*Spirit of Washington.*

The steam boats Cotton Plant and Saratoga, lying at the New-Orleans levee, were both destroyed by fire on the 4th. The Cotton Plant was from Bayou Sarah with 1524 bales of cotton, all of which, except 200 were destroyed and sunk with her. A part of the cargo was insured, the boat not. It is stated she was not surpassed for elegance, comfort and accommodation by any boat on the river. Those on board had but just time to escape. The Saratoga was a smaller boat, of less value, had no cargo on board—she was laying alongside the Cotton Plant. The loss is estimated at $80,000.

We understand it is in contemplation, says the Journal of Commerce, should the U. S. Bank fail altogether of obtaining a renewal from the national government, to take a charter from the State of Pennsylvania, and maintain the branches wherever permission can be obtained from the local Legislature.

MARRIED—On Tuesday evening, the first day of the year, by the Rev. Robert Stuart, John R. Lyle, Esq. of Paris, to Miss Sarah Irvine, of Fayette county.

OBITUARY.

For the Western Luminary.

DIED—At Cynthiana, on Sabbath morning the 30th ult. Miss Mary Smith.

In noticing the death of this amiable and interesting young lady, it is not our design to eulogize the dead—but to give evidence of the supporting power of the religion of our blessed Saviour—and to magnify that grace which enables the redeemed sinner to rejoice in the near prospect of death—and to triumph over the last enemy.

During an illness of several months, she manifested great resignation to the will of Him who in his mysterious and holy Providence had seen cause thus to afflict her. As her disease increased in strength and wasted her flesh—and as this world receded from her vision—and the eternal one began to heave in view—her evidences of an interest in the pardoning blood of the dear Redeemer—and her "title to a mansion in the skies" grew brighter and brighter, and she was enabled to rejoice in prospect of an approaching dissolution—and to attest the sincerity of that profession which she had maintained during three years of health. On the day previous to the one on which she was released from her sufferings, she sent for a neighboring minister to visit her; on his entering her room, she expressed great joy at seeing him, and with her little remaining strength told him that she desired him to administer to her the Lord's Supper. This being done, she requested the hymn—

"How sweet and awful is the place," &c.

to be sung, when she seemed to revive—and exclaimed "Lord let me *now* depart." On the following morning, just as an unclouded sun rose upon a dying world, she sweetly slept in Jesus. Surviving friends, she is *gone!* her place is vacated in the house of God—when the sweet songs of Zion are sung, her well known voice is no more heard—her death has made a mighty void in the social circles in which she moved—and long will the memory of your Mary be cherished in fond remembrance. But sorrow not as those who have no hope—but imitate her pious example—and prepare to meet her in that world of glory, where she has re-united with a godly mother, in praising the riches of redeeming grace and dying love. D.

Danville, Jan. 7th, 1833.

Brother Skillman,—It is my opinion that often too much publicity is given to the charitable and religious contributions of the present day. Notwithstanding, I wish you, if you please, to publish, conspicuously in your Luminary the following facts—viz: During my years agency for "Centre College" I obtained in subscriptions and donations ten thousand eight hundred and sixty-one dollars ($10,861.) All of which were in due season handed over to the Trustees—and my agency ended.

JAMES K. BURCH.

Election of City Officers.

THE Mayor and Board of Councilmen of the City of Lexington, will meet at the Council Chamber on SATURDAY the 26th inst. at 3 o'clock, P. M. for the purpose of electing a Clerk of the City, a City Attorney, a City Printer, a Marshal, a Collector, a Treasurer, an Assessor and Assistant Assessor, four Night Watchmen, a Clerk of the Market and two Weighers of the same, an Inspector of Weights and Measures, and a Keeper of the Grave Yard. Candidates will leave their names with the Clerk. Applications for

LICENCES

For Taverns, Coffee Houses, Confectionaries, Victualling Houses, Porter Houses, Retailers and Porters, must be made to the meeting of the Council on the first Thursday in February next; and

LICENCES

For Hacks, Wagons, Carts, Dearborns and Gigs, must be renewed at the same time.

By order of the Board.

Attest. H. I. BODLEY.

January 16, 1833.—28-2w.

DEPOSITORY

OF AMERICAN SUNDAY SCHOOL UNION,

At Danville, Ky.

THE subscriber has received a new and full assortment of S. S. Books, which will be sold to ALL *Sunday Schools* at the usual discount of 20 per cent.

JOSEPH HUBER, *S. S. Dep'y.*

Danville, Jan. 9th, 1833.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases —A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis,* by Mr. WHITE, Agent for Kentucky, and resident at Mr. Studman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

Valuable Property for Sale.

THE Subscriber wishes to sell a new, convenient and well finished house and lot pleasantly situated in the flourishing Village of South-Hanover, Indiana, one mile from the Ohio River, and within a few rods of the Seminary. It would be a pleasant family residence for a gentleman, who has a family to educate; or suitable for a House of Entertainment and Boarding, which is much needed. The flourishing condition of the Collegiate and Theological Institution, and of the Village, makes this a most desirable situation to any person, who is a friend to science, morality and religion.

The terms will be moderate and possession given the 1st of April next.

For further particulars enquire of Mr. T. T. Skillman, Lexington, Ky. or to the subscriber on the premises. T. H. BROWN.

South-Hanover, Indiana, Nov. 23, 1832—22-3m.

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. Saguez's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—f.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds. (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stay, Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

N. B. First quality Buck skins for sale, suitable for Printer's Ball covers, and gentlemen's riding drawers.

Lexington, November 30, 1831. 22-tf.

POETRY.

From the Connecticut Observer.

THE SABBATH.

The world is full of toil,
It bids the traveller roam,—
It binds the labourer to the soil,
The student to his tome,—
The beasts of burden sigh,
O'erloaded and opprest,—
The Sabbath lifts its banner high,
And gives the weary rest.—

The world is full of care,—
The haggard brow is wrought
In furrows as of fix'd despair,
And check'd the heavenward thought.—
But with indignant grace
The Sabbath's chastening tone,
Drives money changers from the place
Which God doth call his own.—

The world is full of grief,
Sorrows o'er sorrows roll,—
And the fair hope that brings relief
Doth sometimes pierce the soul.—
The Sabbath's peaceful bound
Bears Mercy's holy seal,
A balm of Gilead for the wound
That man is weak to heal.—

The world is full of sin,—
A dangerous flood it rolls,
The unwary to its breast to win;—
And whelm unstable souls.—
The Sabbath's beacon tells
Of reefs and wrecks below,—
And warns, tho' gay the billow swells;
Beneath, are death and woe.

There is a world,—where none
With fruitless labour sigh;
Where care awakes no lingering groan,
And grief no agony,—
Where sin with fatal arts
Hath never forg'd her chains,
But deep-enthron'd in angel hearts,
One endless Sabbath reigns. L. H. S.

From the Standard.

LINES

On hearing of the death of the Rev. Robert Marshall, of Kentucky.

When He who was a man of sorrows here
Withheld not sympathy's soft, soothing tear,
Surely, imperfect, weeping sons of earth
May pay like tribute to departed worth.
Yes, venerable Marshall; one who came
From far, a stranger to thy honor'd name,
And from thy mind, with richest treasures fraught,
First learn'd the worth of well-directed thought;
Who many a Sabbath through the green wood trod,
To hear the solemn embassy from God;
And shar'd thy secret counsel, when distress
Of soul (press'd with a sense of guiltiness)
Urg'd him to seek, where none have sought in vain,
A friend to guide him to a Saviour slain;
He who has known thee, as at home, abroad,
The honest and devoted man of God,
Whatever may be his, of good or ill,
Can ne'er forget the scenes of Pleasant Hill:
Where, mingling with his fellows day by day,
He heard thy solemn preface,—"Let us pray."
Ah! yes, how often too has seen thee there
Wrestling with God in monthly-concert pray'r!
And none that heard but were constrain'd to feel
How much thou hadst at heart the sinner's weal,
But eulogy, however just, were vain
To thee, whilst rapt with that seraphic strain
Whose theme is man's redemption. But 'tis mine
To make my own, the virtues that were thine;
To mourn, but yet with hope, a good man's death;
To live as well, to die as strong in faith;
Stem the dark flood—exulting, mount and sing,
Where now thy vict'ry, grave! where, death, thy sting!

DISCIPULUS.

MISCELLANY.

From the Sunday School Journal.

Thoughts on the use of Property.

It is an opinion held universally by those who receive the Scripture as a divine revelation, that this life is, in a certain sense, a season of probation, and that according to the conduct of each individual will be his eternal destiny. It is as generally admitted too, that according to the wise arrangements of Providence, all men are entrusted with certain means of serving their Creator, for the employment of which they are responsible to Him: that as the Supreme Ruler of the universe, he has a perfect right to require his intelligent creatures to do his will, and be the agents of promoting his designs; that in all parts of this government he acts not only with infinite wisdom and propriety, but with supreme benevolence, and requires nothing from men which he has not given them the means of performing, and the performance of which is not connected with their own personal benefit, as well as His glory.

Among these trusts are commonly recognized the time and talents, industry, and property of every individual; the use of which is required from each according to the proportion of his endowments, and the opportunity he has of employing them to good purposes. It is in the ordering of His Providence that there should be a difference in human conditions; that one man should possess wealth, or the higher gift of intellect, whilst another struggles all his life with adversity or is a stranger to the pleasures of the cultivated mind. This state of things must have a design, and the arrangements of society must convince every rational person that it is the will of Providence that the human race should regard each other with benevolence; and be taught their brotherhood by the wants and woes of the one class, and the ability of the other to relieve and remove them.

Yet how prone are we to overlook these plain indications of our duty! how liable to forget the divine source of all our blessings, and to attribute to our own industry and skill the possession of the advantages which distinguish us from others! How common is it, therefore, for men to live as if they were under no obligation to a higher power! But in the mean time the day of impartial judgment is hastening upon us; the voice echoes daily in our ears from the new grave of some departed associate: "Remember thy stewardship, the day of account is at hand." It becomes us then solemnly to contemplate our duty, and the manner in which we are discharging it.

It is a serious fact, that we must soon render an account of the manner in which we have employed the trusts committed to us. Have we been acting, for instance, under a full sense that we are but the trustees of the property we enjoy? Have we, as it increased, been looking round and inquiring, What is the Lord's will that I should do with this? How shall I do the greatest amount of good with the money which my heavenly Father has given me—certainly as a steward for others, for it is beyond my necessities! Or have we believed in our hearts that our property is the fair reward of our own labour, that no other being has any claim upon it, that it should serve to gratify all our desires, and that what is left after they are satisfied should be put out to increase until we die and leave the mass to others, when we can no longer take pleasure in it ourselves?

Surely he has read the New Testament to little purpose who comes to this latter conclusion. Our Lord likened the kingdom of heaven—that is, the divine reign in the hearts of men—to a man who delivered property, to his servants, "to every one according to his ability," with the command, "OCCUPY TILL I COME;" and the servant who carefully kept the property without using or wasting it, but still without employing it to good purposes, was ordered to be cast out, because he was *unprofitable*. How similar is the character of this servant to that of the man who hoards up the wealth, be the amount great or small—five talents or one—which Providence has bestowed on him, and is called on to appear before his Creator as his judge, and has to confess that he has hid it in the earth! So the great point of decision, at the trial of the final day, as represented by our Lord, the Judge himself, will be that the righteous will be found to have fed the hungry, given water to the thirsty, received the stranger, clothed the naked, and visited the sick and the prisoner, whilst the sentence of condemnation will be based on the fact that the unrighteous had omitted these duties. It is not asserted that they refused to perform these offices of benevolence when their services were implored, but it is implied that they did it not voluntarily, whether solicited or not, as a plain and positive duty required of every man to whom God has given the ability.

If we were truly the disciples of the compassionate Saviour, we should delight in works of benevolence as one of the most happy of our earthly privileges. What a blessed imitation of the example of our Lord it is to follow his footsteps in devoting our lives to the good of others! How unceasing and unwearied were *His* efforts for the temporal and eternal good of mankind, and how certain must that man be of being in the path of duty, and enjoying the approbation of heaven, who finds his greatest pleasure in administering to the wants of the destitute, and relieving the distresses of the afflicted!

Like every other Christian duty, its performance is not only attended with the purest emotions and is a thousand times rewarded in the approbation of conscience and in the happiness which is its result, but it is also entirely reasonable and just. What can be more equitable than that an individual whose wants are supplied by Providence, who has more than his necessities require, should be expected to distribute the excess to those who have no means of securing the same competency? What is more contrary to reason than that instead of making this use of his superabundance, a man should allow it to accumulate without doing any good, being certain that death will soon separate him from it? He knows that when that occurs, he will have lost forever the opportunity of enjoying the happiness that attends benevolence. He may even bequeath it to good purposes; but what thanks are due to him who gives what he can no longer retain? Will *that* devotion of it be accounted as an act of his stewardship, if he might have dispensed it in his lifetime without injustice to his family! How much wiser as well as more Christian, would it have been if he had distributed his surplus wealth when he could control his application, and enjoy the consciousness that he was not living unprofitably—"In all points as he came so shall he go: and what profit hath he that hath labored for the wind?"

Or does the man faithfully execute his stewardship who allows his estate to increase for the sake of his children, on the plea that it is his duty to provide for them? He must first settle the question with his conscience what is his duty to them, taking into consideration the whole influence which his property is to exert. Is he morally at liberty to bequeath them such an amount as may eve *probably* prevent them from becoming intelligent, industrious, useful members of society, and humble, practical Christians? Let him look at his duty in this light, and then decide what true affection requires of him. But rather let him view it in the light of the gospel and of eternity, and see what God demands of him, and let him inquire the meaning of this declaration—"Unto whomsoever much is given, of him shall be much required."

If these things be true, how are we living? Do we delight to imitate the Lord's example? Do we love to obey the commandment, "do good unto all as ye have opportunity?" Are we ready to hear the summons, "Give an account of thy stewardship?" Does the economy of our habits of living, and if necessary, our self-denials, prove that our hearts are interested in discharging this duty? Do we contribute all we might, or is it a trifling proportion—the mere fragments of our substance, that we are bestowing? Let us look upon the world of suffering around us; let us contemplate the numbers who are growing up in ignorance, whom we might furnish with the means of education; the immortal souls whom we might supply with a Bible, and direct by our counsels; the young beginners in crime whom we might befriend and reclaim to virtue; the widows and orphans, the helpless and diseased, the aged and forsaken, the friendless and disconsolate, to whom we might become benefactors, and restore to comfort, peace and usefulness. Let us look at our means of doing good; how many enjoyments we have that a large proportion of our fellow-beings are strangers to; how many superfluities we have in our mode of living and domestic arrangements; how easily we might give away a tenth, a fourth, perhaps three-fourths of our income for the good of others. Let us view the facilities we have for a prudent distribution of our charities—the institutions established for benevolent purposes, in whose judicious management we have entire confidence; the willingness of the ignorant to be taught; the new means devising every day of making knowledge more plain, attractive, and accessible; the willingness which is manifested on the part of the classes who need relief, to make proper exertions for themselves, and to yield to the moral influence of kindness and honest advice. Let us remember, too, that our own interests, those of our children, our community, and our country, are all promoted by meliorating the condition of those who are destitute of those who are destitute of the advantages of others. More than all, let the Christian be animated by the thought, that as a public benefactor he is doing the will of his heavenly Father; that he is reclaiming his fellow men from crime and misery, and thus taking the surest means of leading them to that course of uprightness and piety which will promote His glory on earth, and through His mercy, bring them to everlasting happiness.

In the view of all these considerations and motives, let us take a stand in this matter worthy of our lot, and of our opportunities.—Let us rejoice to take advantage of the privilege afforded us of becoming blessings to the world and the agents of a benevolent Providence. Let us make a thank-offering to the father of our mercies, that we shall not be ashamed and confused to meet at the hour of death, or the day of judgment!

H.

Claims of the Gospel.

The gospel does not countenance that compromise which some men seem to make of its claims, by devoting one portion only of their ability to its promotion. One person, for instance, supposes that the liberality of his donations exempts him from obligation to personal activity. He, therefore, is at no pains to stimulate others to action, or to devote his time, talents, and influence to the promotion of good objects, but settles down quietly in the consolation that he has performed his share of duty when he has paid his various subscriptions.

Other men think that they have discharged their obligations when they devote their *time* to public religious duties, and suppose that there is no claim on their property. They estimate the amount of diligence which they bestow as equal to the contribution of large sums of money, and make very exact calculations of the value of their labour.

In certain cases in civil law, according to Blackstone, the payment of a penalty meets the demands of public justice, as well as the performance of the action for default of which it is required. But there is no such privilege contemplated in the system of Christian duties. Religion requires the total consecration of every thing. A man is as sacredly bound to employ his influence and talents religiously, as his income. It asks no partial service; its demand is for ALL the heart, mind, and body; and the whole mass of a man's ability, whatever be its magnitude, comprises but one trust for every item of which he is alike accountable. It is a good principle to remember, that every man's obligation is equal to his power. If he have both wealth and time, religion lays its claims upon both, and with equal strength on every other capacity he may have of serving God. There is no such thing in that service as over-work; no redeeming of our indentureship by extra labour; no purchasing of indolence with money, or saving of money by personal devotedness. If any man could ever ask allowance for the value of his zeal and time in meeting the demands of religion, it was the apostle Paul; yet he chose rather to maintain himself by manual labour than to gain an easy subsistence by the generosity of the churches. And so, on the other hand, the rich young ruler was not only required to follow Christ, but to distribute all he had.—*S. S. Journal.*

Paying Debts.

It is a fact, we believe, that newspaper debts are held by a large majority of those who contract them of inferior obligation to almost any other.—It is not the less true, that upon every principle of business and in the strictest right, they are of as high obligation as debts of any description can be.

A man pays cash for his daily food and clothing, and all mechanic works. He pays interest in *advance* upon his bank debt, or his credit is dishonored. So far from paying in advance, many of our friends think they act liberally if they pay for their newspaper at the end of the year—and men who plume themselves upon their punctuality and scrupulously honest dealing in other respects, will let their newspaper accounts run for one, two, three or more years if not called upon, until the amount of the account produces almost an inability to pay it, and not unfrequently a doubt of its accuracy.

Now, *why* should a man pay his butcher or his baker, his tailor or his shoemaker, or his landlord, more willingly, than he pays the publisher of a newspaper to which he is a subscriber? The butcher and the baker turn over their money perhaps fifty times in the year. The money received to day is laid out for cattle, or a fresh supply of flour before the end of the week, which is sold out again the week following.—A profit of ten per cent. upon their sales may therefore be a profit of 500 per cent. per annum upon their first out lay; a profit received day by day. How is it with the publisher? He pays cash for the paper he prints upon—cash for wages—for house rent and all the contingencies of his business; he lies out of his money not for weeks or months, but for years, unless he presses for payment. At the low price to which competition has reduced newspapers, how is it possible for any one to conduct a business of this sort, without payments be made in advance, or at least regularly; and at reasonable intervals?

There are those who suppose that a newspaper yields a large profit; we have even known some good people who suppose that the publishers of them can afford to furnish them gratuitously, and therefore they never trouble their heads about paying for them. Some persons are offended if an account is presented to them, as though it was intended to pick their pockets.—*Nat. Int.*

The Pleasure of Amusement compared with the Pleasure from Industry in our Callings.—How is that man deceived who thinks to maintain a constant tenure of pleasure by a continued pursuit of sport and recreations. The most voluptuous and loose person breathing, were he but tied to follow his hawks and his hounds, his dice and his courtships, every day, would find it the greatest torment that could befal him: he would fly to the mines and the galleys for recreation and to the spade and the mattock for a diversion from the misery of a continual unremitted pleasure. But on the contrary, the providence of God has so ordered the course of things, that there is no action, the usefulness of which has made it the matter of duty and of profession, but a man may lead the continual pursuit of it without loathing and satiety. The same shop and trade that employs a man in his youth, employs him also in his old age. Every morning he rises fresh to his hammer and anvil; he passes the day singing; custom naturalized his labor to him; his shop is his element, and he cannot, with any enjoyment of himself, live out of it. Johnson thought the happiest life was that of a man of business, with some literary pursuit for amusement: and that in general no one would be virtuous or happy, that was not completely employed. "Be not solitary, be not idle," is the conclusion of Burton's "Anatomy of Melancholy."

DR. JOHNSON ON POPULAR AND USEFUL PREACHING.—I talked of preaching and of the great success which the Methodists have.—Johnson, said, 'Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of learning and genius ought to do from a principle of duty, when it is suited to their congregations; a practice for which they will be praised by men of sense. To insist against drunkenness as a crime because it debases reason, the noblest faculty of man, would be of no service to the common people, but to tell them they may die in a fit of drunkenness, and show them how dreadful that would be, cannot fail to make a deep impression, *Sir, when your Scotch clergy give up their homely manner, religion will soon decay in that country.*'

Let this observation, as Johnson meant it, be ever remembered.—*Boswell's Johnson.*

Judicial.

At the last term of the Court of General Sessions, held for the city and county of Albany, at the City Hall in this city, the grand jury, after a session of five days, and the finding of fifty bills of indictment, for various crimes and misdemeanors, before closing their proceedings, unanimously concurred in the following presentment, which was laid before the Court, and by request of the jury, publicly read by the clerk, and ordered to be inserted in the public journals of this city.

The Grand Jury, for the body of the city and country of Albany, before closing their official duties, consider it incumbent on them, to present to the court their solemn conviction, that at least nine tenths of the crime committed in this city and county, arises from the indiscriminate sale of ardent spirits by grocers, to be drank in their shops and houses; and also, that this indiscriminate sale of ardent spirits by groceries, to be drank as aforesaid, is in direct opposition and hostility to the laws of the State, a section of which is in the following words: "In all licenses that may be granted to grocers or other persons applying for the same (excepting tavern keepers) to sell strong or spirituous liquors, or wines, in quantities less than five gallons, there shall be inserted an express declaration, that such license shall not be deemed to authorize such sale of any liquor or wine, to be drank in the house or shop of the grocer receiving such license, or in any out house, yard, or garden appertaining thereto, or connected therewith." And that the flagrant abuse of such license calls loudly for the interposition of courts and ministers of justice for its punishment and suppression.—*Albany Telegraph.*

Mississippi.

The delegates to the Mississippi State Convention from the counties of Monroe and Lowndes, write to the editor of the Columbus Advocate, that Jackson has at last been agreed upon as the permanent seat of government until the year 1850. The right of suffrage is extended to all free white males ever twenty-one years of age, who have resided in the state twelve months preceding an election. In the Executive Department, it has agreed that the Governor shall be chosen every two years: and that he shall be ineligible for a longer period than *four* out of *six years;* that he shall be allowed no *veto power* upon acts of the General Assembly, unless those acts involve constitutional points. The President of the Senate is constituted by virtue of his office, the Lieutenant Governor. By a vote of 26 to 19, the Convention have determined that Judges of the Supreme Court shall be chosen by the people, and there is no longer a doubt but that the Circuit Court Judges will be chosen in the same way. A session of the Legislature will be authorized under the new Constitution for the ensuing winter, and the general elections will hereafter take place on the first Monday of May.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office.

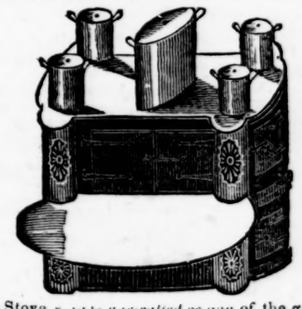
F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands unrivalled as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns,

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,

Main-Street, Lexington.

Nov. 14, 1832—20-tf.

Transylvania University.

THE Trustees of *Transylvania University* are happy in *announcing* to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified *in* stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities.* Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19-tf.

Shelby Female Academy.

THE Subscribers having taken the building and school apparatus belonging to this institution, of the Rev. J. WARD its former Principal, will re-commence the exercises of the Seminary, on the SECOND MONDAY OF NOVEMBER.

The Seminary is supplied with an apparatus, suitable for experiments and illustrations in Chemistry, Natural Philosophy, Astronomy, etc. and the Principals flatter themselves they shall be able to give as thorough a course of instruction, as is afforded by any similar institution in the country.

A CLASSICAL AND SELECT SCHOOL for boys, will be connected with the Academy, but kept in a separate apartment.

AN INFANT SCHOOL will be established; to commence on the *first Monday of November.* Children between the ages of 2 and 7 years will be admitted to this department.

TERMS.

Orthography, Reading and Writing, or instruction in the Infant School, per quarter.	$2 00
Arithmetic, English Grammar, Geography and History, with the drawing of Maps and Historical Charts,	5 00
Greek and Latin Languages and the Mathematics,	6 00
Rhetoric, Natural and Moral Philosophy, Astronomy, Chemistry, &c.	8 00
French,	8 00
Music, with the use of instruments,	10 00
Drawing,	8 00
Boarding, Washing, Fuel and Lights, per week,	2 50

J. L. TRACY, } *Principals.*
W. TRACY, }

Lexington, October 24th, 1832—17-tf.

The former Principal of this Institution, in retiring from its duties and cares, takes this opportunity to express his entire confidence in the above named gentlemen: the former having been associated with him during the last term; and from his acquaintance with the latter, he is persuaded that they are both fully competent to discharge the duties of the station they now occupy. J. WARD.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs, of the latest and most ashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages;
30 bbls. LOAF SUGAR, &c. &c. &c.

Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832. 41f—

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia,* and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars,* if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.